



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

emendation מוקרים "for they pine away, consumed for want of the fruits of the field." Dyserinck accepts this emendation and reads פְּתֻבוֹת "consumed like the fruits." But יִזְבוּ is incompatible with this reading.

My suggestion is that the root of the difficulty is to be found in the interpretation placed on הללי רעב. If objection is raised to the use of מוקרים in a case where no actual weapons are employed, does this not also apply to הללי? Everywhere else it is used of those slain by a sword or some other weapon. Isa. 22:2, הללך לא הללי, is no exception, if we interpret it as referring to the prisoners of war who were put to death after the battle was at an end. Lam. 4:10, be it noticed, speaks of the cannibalism to which Zion was reduced: "The hands of pitiful women have sodden their own children," and I suggest that הללי רעב refers to those who were slain in order to provide food—"slain by reason of famine." In place of יִזְבוּ I read יִזְדוּ Hoph'al of יָד. The Hoph'al does not occur in the Old Testament, but the Hiph'il does. The translation of the whole verse would thus be: "They that be slain with the sword are better than they that be slain because of famine; for these are sodden, pierced through for want of the fruits of the field." Vs. 10 follows quite naturally on this, and the use of the construct is to an extent paralleled by מתי מלחמה.

A. COHEN

PSALM 81:7

הַסִּירוֹתִי מִסֶּבֶל שְׁכֻמוֹ פִּשְׁיוֹ מִדֹּד תַעֲבֹרְנָה

Cheyne (Ps. 2) annotates as follows: "כַּפִּי cannot be right. We should expect פִּתְפִּי (שְׁכֻמוֹ ||). The ambiguous word דֹּד is also very improbable. The usual theory is that a basket for carrying clay to the brick-kiln is meant. But why is nothing said of the brick-making? Some MSS and edd. have מִדֹּד." This variant is given in Kittel's *Biblia Hebraica*, but, so far as I am aware, nobody has yet attempted to explain the reading דֹּד. Yet, strangely enough, there is evidence, although it is slight, of a Semitic word דֹּד with the meaning "load, burden," which if adopted here gives

an exact parallel to סָבַל. The word occurs once in the Talmud (Baba Kama 92b) in a popular saying: אֵי דְלִיָּה דּוּרָא דְלִינָא וְאֵי דְלִינָא דּוּרָא "If thou lift up the burden, I will lift it up, but if not, I will not lift it up." The root דּוּר may be akin to דָּרָא which is frequently to be found in the sense of "to carry" In Persian نال "to carry" is quite common (Vullers i. 790), and may perhaps also be traced in 'tollere' and *τλῆναι*. I notice that Dukes, *Rabbinische Blumenlese*, p. 297, suggests the meaning "burden" for וְאֵת-דּוּרָא בִּי Isa. 53:8.

A. COHEN

MANCHESTER, ENGLAND